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AUXILIARY GUIDE NUMBER FOR OCTOBER

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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*"It is the faith of the people of the Church in the message delivered by the Prophet which gives to the institution its active, thrilling, marvellous vitality."*—RICHARD R. LYMAN.

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## EVIDENCES OF ETERNAL LIFE

PRESIDENT HEBER J. GRANT

(THE following address was delivered by President Heber J. Grant recently at the funeral of Elder Charles A. Johnson, in Twenty-First ward chapel.)

I became acquainted with brother Johnson when he was a small child, and I was intimately associated with him during many years when he was a counsellor to Bishop Nelson A. Empey, in the Thirteenth ward. Bishop Empey had an affection for Brother Johnson as abiding and strong, almost, I believe, as a father has for a son. Nelson Empey resided next door to me for very many years, so I, of course, knew of his affection for Brother Johnson, and I knew of Brother Johnson's affection for the bishop. I also knew of his wonderful labours in support of the bishop in that ward.

The Thirteenth ward at one time led the entire Salt Lake stake of Zion in the per capita tithing paid, and yet it was a poor ward in comparison with many of the others. This fine record was due to the fact that the ward was known as headquarters for Scandinavian hired girls. The girls who came from Scandinavia would gather there, and have a kind of social gathering after the regular Sunday afternoon services, coming from nearly all parts of the city, but keeping their membership in the Thirteenth ward. Those who were acquainted with Bishop Empey looked upon him as one of the very kindest and most considerate bishops, and the Scandinavian girls who lived in his ward would persuade their friends when they emigrated from the old country

to have their membership of record in the Thirteenth ward, no matter in what part of the city they resided.

I know from my own personal association with him of Brother Johnson's integrity and devotion in the battle of life. I am also familiar with the devotion of his mother to the work of the Lord, and know of his love for his mother and devotion to her. I have no recollection during all the years that I have known him of ever hearing anything but good regarding his life. To my mind the individual who dies even in poverty, who has so lived that those who know him best love him most, and that God our Heavenly Father loves him, is really the one who has made a success of life.

It is not the opinion nor the applause of men that counts; it is not the opinion of those who know not the real intent and heart of people that counts, but what counts is really the esteem of those who know us as we are. I know a great many people who are looked upon as stingy, with little or no heart. I call to mind a certain individual (I do not care to mention names here) whom I often heard referred to as very cold-blooded, a "skinflint," and so on. I happened to know that of nearly all my acquaintances this man was one of the most liberal and generous.

It fell to my lot on many occasions to be associated in raising funds to help people in distress, to cancel a mortgage, for instance, on a widow's home and to call upon men who had been acquainted with the husbands of these widows and who were abundantly able to help with fifty or a hundred dollars or two hundred dollars as the case may be. This individual who was referred to as a close-fisted man never failed to give me whatever I asked, whether it was ten, fifty or a hundred dollars, and almost invariably he made the remark: "Heber, whenever you are engaged in any charitable mission of this kind, don't ever pass me by. I like to spend my money this way."

#### REJOICES IN DISPLAY OF INTEGRITY

I always rejoiced when those who have been intimately associated with a man or woman can speak in the highest terms of his or her devotion and integrity to family, friends, and above all to the work of the Lord.

We are, of course, never quite prepared for death no matter when it comes. I know that in my own case I had made up my mind that inasmuch as my mother had such splendid health she would live to be at least a hundred years of age, and it was a great shock when she died twelve years earlier than that.

I am always grateful for the Gospel of Jesus Christ, the plan of life and salvation, but I am never so grateful for the truth as I am upon occasions of this kind. The perfect and absolute knowledge that we as Latter-day Saints have of the divinity of the work in which we are engaged, the absolute assurance that when

life ends, if we have been faithful, we are to have the pleasure and the privilege of going back into the presence of those whom we have loved and who have gone on before, and that we shall be associated with our Heavenly Father, our Redeemer, the Prophet Joseph Smith, the Patriarch Hyrum and all of the great men and women who have devoted their lives to this cause, brings a peace and a happiness upon occasions of this kind into our hearts, which I am sure no language that I possess or that anybody else possesses can fully explain.

I know that when my last son passed away (I have had only two) there was in my home at that time a peaceful influence, a comfort and a joy that is beyond the comprehension of those who know nothing of the Gospel and of the peace that it brings into our hearts. I am sure that Mrs. Johnson and the children of this good man will ever be comforted and blessed in realizing that he has gained an exaltation in the celestial kingdom of our Heavenly Father.

#### GREAT AND MARVELLOUS PROMISES

I shall not take the time, as I understand these services are to be brief, to quote from section seventy-six of the Doctrine and Covenants, but I commend to the family that they read the wonderful promises that are contained in that section to those who have embraced the Gospel, who have gone down into the waters of baptism and have kept the commandments of the Lord. They shall go back into the presence of God and inherit a celestial glory with Him and His Son. And all of those great and marvelous promises that are made in that revelation our dear brother has earned. They are his, and there is only one thing for his family to do, and that is to follow in his footsteps.

There are very many things in this world that are inexplicable. It is a difficult thing for me to understand why in the providences of the Lord, with twelve children, that the only two boys I had should both be called away and that my name should end with me so far as this world is concerned. On the other hand, the Gospel is of such an uplifting character that, notwithstanding the loss of these two sons, I have never had the least complaint in my heart nor felt to find fault. There is something about the Gospel that causes men and women to acknowledge God in life and death, in joy and sorrow, in prosperity and adversity. The Lord has said that He is pleased with those only who acknowledge His hand in all things, and the Latter-day Saints as a people, those of true faith, are the one and only people that I know of who do acknowledge the hand of the Lord in all things.

It has fallen to my lot to attend funerals in the far-off land of Japan, in Europe, and in different parts of the United States, of people not of our faith, and to witness the terrible sorrow of those who were bereaved, the almost hopeless sorrow, the

spirit of desperation among people professing faith in Jesus Christ; yet the very church to which they belonged failed to give them comfort that we as Latter-day Saints receive. I have heard quoted in Japan, in England and elsewhere, "What shall they do which are baptized for the dead? if the dead rise not at all? Why are they then baptized for the dead?" And I have taken occasion to ask members of congregations on many occasions after listening to the printed service read at a funeral, what this passage meant, and I have never found a person who knew anything about it. They have said: "It is in our funeral service, and I do not know just what it means." Every Latter-day Saint knows what it means. Every Latter-day Saint knows that we are baptized for people who are dead so that they may have the privilege of embracing the Gospel and enjoying the blessings of it the same as if they had received it here upon the earth. We rejoice in things of this kind upon such occasions as this.

#### ACKNOWLEDGE THE HAND OF THE LORD IN ALL THINGS

Speaking of being unable to understand many things reminds me of two instances which I related at the funeral of Brother Lawrence Heath, who was accidentally drowned while in England. Wilford Woodruff came nearer than any other man with whom I have been acquainted to acknowledging the hand of the Lord in all things. He told me when his son Brigham, a very promising young man of my own age, passed away, that he had set his heart upon the hope that some day this boy might become an apostle and succeed his father as one of the quorum of twelve. He was accidentally drowned. President Woodruff said: "I felt almost rebellions about it; I could not reconcile myself to it, and the Lord gave me a special manifestation—that I had a great work to perform in the temples for thousands and thousands of my dead ancestors, and that it was necessary that one of my own sons, one of my own flesh and blood, should be called to the other side to proclaim the Gospel to those who had died without a knowledge of it, and this reconciled me perfectly to the death of my son."

Brother Marriner W. Merrill, for many years a bishop in Cache county, and afterwards the president of the Logan temple and an apostle of the Church, was devoting all his time to Church work. He had a very large family and he had a number of farms, also a store in which he owned the majority of the stock. He had a very capable son who managed the store. This young man was taken away in his young manhood, in the vigour of life, and Brother Merrill told me that he felt rebellions about it, as he was giving his all to the Church, and he had no other son who could take the place of this boy. He said that upon one occasion while sitting in his room the voice of his son spoke to him and said:

"Father, you know my voice, you know I am talking to you. It is displeasing to the Lord for you to mourn over my death. I am just where the Lord wants me to be. I am accomplishing a greater work than I could possibly have accomplished had I been permitted to stay upon the earth. The labours devolving upon me here are far more important. I am right where the Lord wants me to be, and it is not pleasing in the sight of our Heavenly Father for you to be grieving and feeling almost rebellious because I have been called to this work."

Brother Merrill told me that after receiving this manifestation from the Lord he felt comforted and consoled.

#### JOY IN MEETING AGAIN WITH LOVED ONES GONE BEFORE

I feel assured that there is no Latter-day Saint who has received a testimony of the divinity of the work in which you and I are engaged but who look upon death in a much different way than do other people. I know of people who have gone to the graves of their loved ones and mourned and have lain on the graves and wept. I never think of my wives who are dead as being in the grave; I never think of my dear mother or my children who have passed away as being in the cemetery, but I think of the joy my mother has had in meeting again with the Prophet and Patriarch whom she loved so dearly and of meeting with her dear friends, Eliza R. Snow, Zina D. Young, Sarah M. Kimball, Aunt Em Wells and others with whom she was associated as a young woman in Nanvoo and all her life in these valleys of the mountains. I think of the happy association she is having with my father. I think of the joy my wives are having in associating with their loved ones who are on the other side, and I look forward to the privilege and the joy and opportunity of mingling with them.

I shall never forget the exquisite joy John Rowberry expressed to me the last time I saw him in Tooele. When I first went out there he told me of a dream he had. He thought he was on a vessel and every once in a while somebody fell overboard. Finally he fell overboard himself. He wandered through the water and finally came out into the most beautiful country he had ever seen—the houses, the flowers and everything about it were more beautiful than anything he had seen before. He saw a man in the distance and started to go toward him. The man turned and approached him, and it was Brother Orson Pratt. He shook hands with him and said:

"Brother Orson, where am I? Where am I?"

Brother Pratt said, "You are in heaven."

"Thank the Lord! Thank the Lord!" he said, "I was afraid because of the weaknesses of the flesh I might miss heaven, and I rejoice in being here."

"It so happened that Brother Pratt was out in Tooele at the

time I had this dream," Brother Rowberry said, "and I prayed to the Lord that He would give Brother Pratt the interpretation, and I also prayed that Brother Pratt would not ask me who the man was that I met in heaven, because if I met Brother Pratt in heaven he would have to die before I did, and I did not want to tell him that he was the man. Brother Pratt promised to pray about it and give me the interpretation if he got it."

They visited each and all of the settlements in Tooele county at that time, and when Brother Pratt was bidding Brother Rowberry good-bye to return to Salt Lake, he said:

"By the way, Brother Rowberry, I have the interpretation of that dream of yours. The vessel you were on represents the world, and the people dropping off represents the time when they pass from this world to the next. If you will make a list of all the men and women you knew on that vessel who dropped overboard, I assure you they shall die in the exact order in which you saw them fall overboard."

#### BROTHER ROWBERRY'S DREAM FULFILLED

Brother Rowberry said, "I made that list, Brother Grant, and it is over ten years since I made it and had this dream—or twenty, I have forgotten which it was—and every person has died in the exact order I saw him or her fall off that vessel."

About six or eight months after he told me this, Brother Pratt became very sick and we were holding a prayer circle for him in the Tooele ward meetinghouse. As we were going upstairs to attend the prayer circle, Brother Rowberry said, "Do you remember my dream?"

I said, "Yes."

He said, "Well, it is Brother Pratt's turn, Brother Grant. He may get well this time, but there is no other death between the last one and Brother Pratt."

Brother Pratt did not get well, and in the providences of the Lord a revelation was sent calling Brother Teasdale and myself to the apostleship, and I succeeded Brother Orson Pratt.

Some time after that I met Brother Rowberry out in Tooele. He was in very fine health. I never saw him looking better. He delivered a very eloquent sermon. He was a very good preacher of the Gospel and had a fine spirit and inspiration. After the meeting, when I was getting into the buggy to drive to the depot to come home, he shook hands with me and his face lighted up as he said:

"Oh, Brother Grant, I am the happiest man in Toole. It is my turn next and I shall enjoy meeting Brother Pratt. O how I shall enjoy meeting the Prophet and the Patriarch! All my life, having been converted when a young man in Europe—I think he was one of that wonderful company of sixteen or eighteen hundred that Brother Woodruff baptized within eight or nine

months in Herefordshire)—how I shall enjoy meeting the Prophet and the Patriarch! From the time I embraced the Gospel it has always been a great sorrow to me that I never met Joseph and Hyrum Smith. And Heber, I will tell your father that you are making good as one of the young apostles. I can hardly wait.”

I shall never forget the joy of that man because of his knowledge that it was only a short time until he should be on the other side meeting those whom he loved so dearly.

May the peace of heaven abide with those who mourn the loss of the society temporarily of our dear departed brother. May that comfort that comes only from our Heavenly Father be their portion, is my humble prayer, and I ask it in the name of Jesus Christ, our Redeemer and Saviour, even so, Amen.—(Published in *The Deseret News*, August 20th, 1932.)

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## PRIESTHOOD

### THE NEW SEASON

ONCE again we resume our regular winter study course with its interesting lessons and material for discussion. We are nearing the conclusion of our lesson manual, *Studies in Priesthood*. Our objective is to complete this course in the same thorough manner which has been used up to this time.

There is a real need on the part of all Priesthood holders to understand the meaning of, and the duties concerning the God-given authority possessed by Priesthood bearers. To act efficiently as the ambassador to the King of kings is an all-important privilege, and it entails a knowledge of the rules and regulations of His kingdom. It is very essential, therefore, that we gain the necessary knowledge by studying the regularly outlined course that has been granted us for our use.

If we follow this course in its completeness as it is outlined in this section of the guide each month, then we are assured that success will attend us in our various Priesthood groups. Follow this activity with an earnestness and vitality that is typical of all holders of the Priesthood of God.

Assignments and preparations should be arranged at least one week in advance to assure the full benefit of the lesson material.

We wish you constant success.

*First Week.* Opening exercises. Ten minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 16, “Church Tribunals of Justice.” Study from the beginning of the chapter on page 81, to “Special Tribunals,” on page 83. Objective: To show the spirit in which we as a Church render justice to those who are accused of ill conduct; also to explain the standing councils, duties and jurisdiction thereof.

(Continued on page 619)

THURSDAY, SEPTEMBER 22, 1932

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EDITORIAL

GENEALOGICAL SUNDAY, SEPTEMBER 25th

EVERY YEAR, a Sunday near September 21st, which is the anniversary of the visit of the Angel Moroni to the Prophet Joseph Smith in 1823, is designated as Genealogical Sunday throughout the Church. On that day, in every ward and branch meeting of the Church, it is expected that emphasis will be laid on genealogical work, in an effort to secure a greater interest in the redemption of the dead. It is an opportune time to impress the necessity of gathering genealogies, a work of tremendous importance, and without which the dead cannot be redeemed. The work of saving the dead has been reserved for the dispensation of the fulness of times, when the Lord shall restore all things. It is therefore a solemn duty of the Latter-day Saints to see that it is accomplished. "The greatest responsibility in this world that God has laid upon us, is to seek after our dead," declared the Prophet Joseph Smith. "It is necessary that those who have gone before and those who come after us should have salvation in common with us, and thus hath God made it obligatory to man."

One of the most important prophecies pertaining to the dead is that of Malachi. He prophesied that the Lord would send Elijah the prophet before the coming of the great and terrible day of the Lord, for the purpose of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse when the Lord should come. This prophecy has come to pass. When the Angel Moroni appeared to the Prophet Joseph Smith, September 21st, 1823, among the passages of Scripture he quoted as being about to be fulfilled, was this prophecy of Malachi: "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall plant in the hearts of the children the promise made to the fathers, and the hearts of the children shall turn to the fathers. If it were not so, the whole earth would be utterly wasted at his coming." This statement by the Angel Moroni deeply impressed the Prophet, although he could not understand it. Three times that night it was repeated, and again on the following day. In time a temple was built in Kirtland, according to the pattern revealed by the Lord, to which He could come and send His holy messengers. In this temple, on April 3rd, 1836, the Saviour and



other heavenly beings appeared, among whom was Elijah, whose coming Malachi had predicted. He committed to Joseph Smith and Oliver Cowdery the keys of the Priesthood which would turn the hearts of the children to their fathers. "Therefore," said Elijah, "the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." Up to the time of Elijah's visit there had been nothing done for the dead. The doctrine was not understood by the saints, and there was no temple built where the ordinance could be performed. But as soon as this Priesthood was restored, the hearts of the children commenced to turn toward their fathers.

Referring to the authority Elijah restored, Elder Joseph Fielding Smith gives this splendid explanation :

What has greatly troubled the religious world is to discover just what it is that Elijah was to come to do. There have been those who have thought that he was to come in a re-incarnated body, but this is a false doctrine, for each soul is an eternal entity which never changes and is born into this world but once. After the resurrection the mortal body and the spirit of each individual will become inseparable and the individual can never die again. For this reason, and other reasons, Elijah was to come with the same body which was translated but which has since passed through the resurrection and become immortal.

But what was the nature of his mission to the earth in these latter days? It was to restore power and authority which once were given to man on the earth and which are essential to the complete salvation and exaltation of man in the kingdom of God. In other words, Elijah came to restore to the earth, by conferring on mortal prophets duly commissioned of the Lord, the fulness of the power of Priesthood. This Priesthood holds the keys of binding and sealing on earth and in heaven of all the ordinances and principles pertaining to the salvation of man, that they may thus become valid in the celestial kingdom of God. During the days of his ministry Elijah held this authority, and the Lord gave him power over all things on earth and through his ministry what ever was done should be ratified, or sealed, in the heavens, and recognized of full force by the Eternal Father. This power affects and vitalizes every ordinance performed by duly commissioned officers holding Divine Power on earth.

It is by virtue of this authority that ordinances are performed in the temples for both the living and the dead. It is the power which unites for eternity husbands and wives when they enter into marriage according to the eternal plan. It is the authority by which parents obtain the claim of parenthood concerning their children through all eternity and not only for time, which makes eternal the family in the Kingdom of God.

This doctrine, peculiar to the Latter-day Saints, is one of the most glorious principles of the Gospel, and imparts joy and peace to the souls of all who have the spirit of divine love in their hearts.

From the advent of Elijah until the Nauvoo Temple was ready

for ordinance work, the Prophet Joseph had been gradually instructed by the Lord regarding the great work of redeeming our dead, until he finally had a clear understanding of this restored principle. His later years were taken up with it. It occupied his mind up until the time of his martyrdom. When in exile, because of his enemies, he wrote to the Church on the subject as follows :

And now, my dearly beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation, for their salvation is necessary and essential to our salvation ; as Paul says, concerning the fathers, "that they without us cannot be made perfect, neither can we, without our dead, be made perfect."

Again, the Prophet says :

Baptism for the dead is the only way that men can appear as saviours upon Mount Zion. The proclamation of the first principles of the Gospel was a means of salvation to man individually, but man, by actively engaging in rites of salvation substitutionally, become instrumental in bringing multitudes of their kin into the kingdom of God. This doctrine appears glorious inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation. This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties, and distresses. This doctrine presents in a clear light the wisdom and mercy of God, in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation.

In all the meetings of the saints next Sunday evening, September 25th, the opportunity should be given to explain this glorious message. It is the desire of the General Authorities of the Church that special attention be given to the ancestry of the Prophet Joseph Smith, for he came through a choice lineage. The saints in these meetings should be helped to understand the responsibility resting upon them to secure their records. President Wilford Woodruff, just before his death, impressed upon the people this great duty, when he said : " We want the Latter-day Saints from time to time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. THIS IS THE WILL OF THE LORD TO THIS PEOPLE."—JAMES H. WALLIS.

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PERSONAL agency makes me a responsible being, and as I exercise it for the accomplishment of good or of evil, I will be rewarded or punished.—ANTHONY W. IVINS.

## PRIESTHOOD

*(Concluded from page 615)*

1. Why is ample provision for the rendition of justice necessary in an organization such as the Church?
2. What is the primal duty of the Church?
3. Why should every effort be made to avoid the use of a Church tribunal?
4. What is the first duty of a Church trial?
5. Elaborate upon the statement, "Remember the worth of souls is great," etc.
6. What should our attitude be toward those who are subjected to the judgments of the Church? Why?
7. Why must strict order and procedure be maintained?
8. Upon whom can the "Ward Bishop's Court" inflict the supreme punishment?
9. Of what does the Stake High Council consist? (See Doc. and Cov. Sec. 102.)
10. What is one of the most important functions of The Council of the First Presidency?

*Second Week.* Opening exercises. Ten minute report of local Priesthood activities. Two twelve minute talks: First, "The Power of Prayer," references: Matt. 6: 5-15, John, the whole chapter, Doc. and Cov., Sec. 65. Second, "Anointing With Oil," references: James 5: 14-15, Doc. and Cov., Sec. 42: 41-25. After each talk a short discussion should be led by the class leader in which all present should take part.

*Third Week.* Opening exercises. Ten minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 16, "Church Tribunals of Justice." Study from the section entitled "Special Tribunals," page 83, to the end of the chapter on page 86. Objective: To explain the duties of the three special tribunals of justice and the system of justice in force in the mission field.

1. What is the need of special tribunals?
2. Enumerate powers of the three Councils considered.
3. What difference exists between the stakes and missions?
4. What are the governing powers of a mission?
5. What is the procedure of a mission trial hearing? From what is it copied?
6. What forms of punishment can the Church inflict? Differentiate.
7. Why should complete records be kept of the proceedings?

*Fourth Week.* Opening exercises. Ten minute report of local Priesthood activities. Two twelve minute talks: First, "The Spiritual Basis of Latter-day Saint Family Life," references: Doc. and Cov., Sec. 132: 18-20, 42: 22; *Gospel Doctrine*, pages 341-352; Second, "The Latter-day Saint Home as a School of Religion," references: *Gospel Doctrine*, pages 352-386, Doc. and Cov., Sec. 68: 25-31. Material may be gathered from any other reference by the

one giving the talk. An organized class discussion should follow each talk.

*Fifth Week.* Opening exercises. Ten minute report of local Priesthood activities. If a Priesthood meeting is held this night it is suggested that the time of the meeting be taken up discussing conditions that might be improved in your own particular branch.

R. S. E.

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## RELIEF SOCIETY

WITH the coming of October, the British Mission Relief Societies will resume the regular winter schedule. The lesson course arranged for this year is nothing short of excellent. The same course is being used throughout the European Missions. In brief it is as follows:

*First lesson in month,* Theology: The Doctrine and Covenants.

*Second lesson,* Work and Business: Study of the Teacher Topics—The Beatitudes.

*Third lesson,* Literature: The Delight of Great Books.

*Fourth lesson,* Social Service: Life Worth Living, based on the Centennial Tracts.

*First Week.* Opening exercises. Preliminary Programme. A ten-minute talk: "The extent to which Latter-day Saint women should conform when meeting in social function with women not of their faith." Lesson text: *Theology—The Doctrine and Covenants—Lesson 1.* "Nature and Origin of the Revelations." Objective: To understand the distinction between revelations direct to individuals and those directed to the Church; the manner in which they are received, and through whom they are given.

*Second Week.* Opening Exercises. Preliminary Programme. A short address by one who has spent a vacation in a place of historical interest. Work and Business. Lesson text: *Teachers Topics—The Beatitudes—Lesson 1.* Objective: To determine the worth of the Beatitudes as a moral code of practical application; a knowledge of the conditions under which they were given.

*Third Week.* Opening exercises. Preliminary Programme. A short talk on "Why Latter-day Saint Women Should Develop an Appreciation for Good Books." Lesson text: *Literature—The Delight of Great Books—Lesson 1.* Objective: Great books bear universal truths and portray the most divine of human experiences; the effect of the Bible on the ideals of man and its place in the realms of fine arts.

*Fourth Week.* Opening exercises. Preliminary programme. A vocal duet or trio. Lesson text: *Social Service—Life Worth Living—Lesson 1.* Centennial Tract No. 2. "Why is Religion

Needed." Objective: To comprehend, generally, the expanse of the term "religion."

We hope all Relief Societies in the Mission are in a position to conduct a bazaar some time during October. The goods to be sold should have been made by the sisters during the meetings this summer.

RINTHA P. DOUGLAS

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## SUNDAY SCHOOL

### SACRAMENT GEM FOR OCTOBER

OH, remember what was done  
That the sinner might be won.  
On the cross of Calvary  
I have suffered death for thee.

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The Concert Recitation should be recited by the Gospel Doctrine Department before the School on the first, third and fifth Sundays, and by the New Testament Department on the second and fourth Sundays.

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### GOSPEL DOCTRINE DEPARTMENT

Teachers' outlines for the above department were printed in the September issue of *The Instructor*. The Concert Recitation for the Gospel Doctrine Department during the month of October will also be found in the September *Instructor*.

### NEW TESTAMENT "A" DEPARTMENT

*October 2.* Concert Recitation. (Matt. 19: 13-14.) "Then there were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Uniform Lesson. See Superintendents' Department.

*October 9.* Lesson 29. "Jesus' Love for Little Children." Text: Mark 10: 13-16; Weed's *A Life of Christ for the Young*, Chapter 52; 3 Nephi 17: 21-25. Objective: To teach that mothers and children are loved by God, and that the faith and trust exhibited by a child is necessary for all who would enter the kingdom of God.

*October 16.* Lesson 30. "The Love of Wealth and Power." Texts: Mark 10: 17-31; Weed's *A Life of Christ for the Young*, Chapter 53; Matthew 20: 20-28. Objective: Love of earthly possessions detracts from interest and devotion to spiritual. Such love stands in the way of attainment of honour and exaltation both in this life and the life hereafter.

*October 23.* Lesson 31. "The Feast at Bethany." Texts: John 11: 55-57; 12: 1-11; Weed's *A Life of Christ for the Young*, Chapter 56. Objective: To teach that when compared with the

great sacrifice made by Jesus for us, no sacrifice we make can be too great.

*October 30.* Lesson 32. "Jesus' Final Visit to Jerusalem and the Last Supper." Texts: Luke 19: 29-44; 20: 1-8; 21: 1-6; 22: 1-6; Weed's *A Life of Christ for the Young*, Chapters 57, 58, 59. Objective: He who gives freely his all to the Lord, be it ever so little, is more acceptable to the Father than he who gives part of a great wealth, even though it be much.

#### PRIMARY DEPARTMENT

*October 2.* A Picture Lesson.

*October 9.* Lesson 31. "A Thief Keeps an Army From Victory." Texts: Joshua, chapter 7. Objective: Honesty, not thieving, wins God's approval.

*October 16.* Lesson 32. Texts: Judges 2; 6: 1-25. Objective: Divine strength comes to God's servants who seek to know and do His will.

*October 23.* Lesson 33. "Gideon Becomes a Servant of the Lord." Texts: Judges 6: 25-40; 7: 1-2. Objective: Same as Lesson 33.

*October 30.* Lesson 34. "A Battle With Torches and Trumpets." Text: Judges 7. Objective: Same as Lesson 33.

*The Instructor*

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It is suggested that the two and one-half minute talks be based upon the following topics: "The Faith and Confidence of a Child as a Requirement for entrance Into the Kingdom of God," and "The Need of Continual Revelation."

For singing practice during the month of October, the following songs are suggested: "What Voice Salutes the Startled Ear?" and "I Wander Through the Stilly Night."

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#### OCTOBER 23—1932 RALLY DAY

Sunday School Rally Day was first held on October 25th, 1925. The condition which prompted this Rally Day was the discovery that for every person *in* Sunday School there was one *out*. This condition is present to-day. The 1932 Rally Day can be held as a regular feature of the general "Accounting for Everyone" campaign with its objectives: "Bring Them in and Hold Them by Elevating the Tone of the Sunday School Through Reverential Attitude and Demeanour."

In Monthly Report and Business and Union Meetings, Sunday School Officers and Teachers can lay their plans for united action in making the Rally Day a success. Make a drive for building up the Sunday School in general and the classes in particular, so that Rally Day will find each Sunday School a well-nigh perfect Sunday School in every particular and conforming to every recommended standard. Also, use every force of effort and enlistment toward securing the largest possible attendance on Rally Day.

See that everyone—new-comer and regular member—is properly greeted as he enters the door. Start now.

There should be no special features in the Sunday School exercises other than a brief appropriate address of welcome to the new-comers. Everything else should be regular, and customary, according to uniform standards and recommendations. But all standards should be uniformly high and excellent. Best wishes for a staggering attendance on Rally Day.

J. B. B.

## MUTUAL IMPROVEMENT ASSOCIATION

### THE NEW SEASON

WITH this guide we once more start our regular winter season. This means another season of joyful activity. This condition is doubly assured by the introduction of the new manual, "A Rational Theology," by President John A. Widtsoe, written in his usually lucid style. This treatise will prove a wonderful guide to us in our search for truth. The social side of our programme is already taken care of. With the commencement of the season the Mutual Improvement Association has flung its 1932-33 banner to the wind, bearing the following slogan: "We stand for the enrichment of life through constructive use of leisure and personal service to fellow man."

We want every M. I. A. to cover the material as outlined in this guide, so as to assure union throughout the mission. The preliminary programmes and slogan talk ideas should be carried out in detail. The game supplement will give valuable assistance in social programmes if put to good use. All assignments should be made at least a week in advance.

*Lesson Text:* "A Rational Theology."

*First Night.* Opening Exercises. Preliminary Programme. Slogan Talk: Relate briefly what the slogan means to you. Have some one relate in five minutes his major experiences of the past summer season. Follow this with a vocal solo. *Lesson:* Study "Preface to the First Edition," and the "Prefatory Notes," on pages three and four of the manual, together with the first chapter, "The Meaning of Theology." Objective: To explain the purpose of our course of study and the meaning of theology.

1. What is a rational theory as understood in our text?
2. In what form is our course to be written? Explain.
3. Why has mortal man worked out some theory which explains the universe to his own satisfaction?
4. What is a man's religion? What relationship does it have to theology?
5. What is the Gospel? In what way are we to use the term throughout our course?

*Second Night.* Opening exercises. Preliminary Programme. Slogan Talk: Show why this slogan is an answer to the world's

challenge for leaders. Give a brief sketch of interesting current events since the last M. I. A. season. Follow this with the reading of a poem which has been recognized within the last year. Lesson: Chapter two, "How Knowledge is Gained." Objective: To explain the methods of gaining knowledge and the use thereof in connection with theology.

1. What is knowledge? Explain.
2. From what source is the foundation of human knowledge derived?
3. In what way has science aided the human senses?
4. In what way does man aid his own senses? What is it called?
5. Why must much knowledge be transmitted and be accepted as truth?
6. How must all knowledge be examined? Why?
7. What is the foundation of a rational theology?

*Third Night.* Opening exercises. Preliminary Programme. Slogan Talk: Explain the need of such a slogan in times like we are in to-day. Piano or organ solo or duet. Follow this with a monologue or dialogue. Lesson: Chapter three, "Eternalism." Objective: To show that the Gospel is founded on eternal and tangible things and relationships; also that man is the possessor of an eternal, individual will.

1. Why must the Gospel include all knowledge?
2. Why is the Gospel of Jesus Christ a system of doctrine and practice founded on unvarying certainties.
3. In what particular does the Gospel go beyond the teaching of modern science?
4. Why is the "Great Plan" eternal? Why can it be called "The Philosophy of Eternalism?"
5. What has "the primeval personality" possessed from "the beginning?" Explain.
6. What is the value of the above attribute?

*Fourth Night.* Opening exercises. Mutual Improvement social. Suggestive helps for an enjoyable evening will be sent out to you in the October Game Supplement.

Good luck for your first month of 1932-33 season!

R. S. E.

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CONTENTS

Evidences of Eternal Life	... 609	Relief Society	... .. 620
Priesthood	... .. 615	Sunday School	... .. 621
Editorial:		Mutual Improvement Association	... .. 623
Genealogical Sunday September 25th...	... .. 616		

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